

A Strategy How Islamic Education Institution to be Excellent School

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Abstract : *Excellent Islamic educational institutions still leave questions whether from the building, infrastructure or excellent from the management process. Islamic school system in Indonesia still just to be a market. Culture in Indonesia that emphasizes physicality when choosing an educational institution needs to be changed. The process of teaching learning has to be the first aim at . One way to realize the education of Islam featured with quality management integrated, which is called by a Total Quality management (TQM). TQM is a blend of all functions of the company into holistic philosophy to build the concept of quality, teamwork, productivity, understanding and customer satisfaction. There are some strategies to improve madrasah to be excellent Islamic Institutions First. Designing the model. Second, leadership excellence. Third, design human resources, especially educators. Fourth, the potential of the spiritual, intellectual, charity, skill, and good character, Fifth, how integrating the teachings of Islam and science.*

Keywords: *Strategy, Islamic Institution, Excellent School, TQM.*

Introduction

In UU no. 20 of 2003 about the purpose of national education contained in article 3 states that “national education functions is to develop capabilities and shape the character and civilization of the nation with dignity in order to educate the life of the nation, aiming at developing the potential of students to become people who have faith and fear of God The Almighty, having noble, healthy, knowledgeable, capable, creative, independent, and being a citizen of the nation that is democratic and responsible”.¹

¹ Undang-Undang Republik Indonesia Nomor 20 tahun 2003

Islamic school called *madrasah* as one of educational institutions are given the task to realize the goal of national education should function well. In carrying out this role as an educational institution, schools must be managed properly in order to realize the educational goals that have been formulated optimally.²

The management of educational institutions unprofessionally can hamper the steps of Islamic educational institutions in carrying out their functions as formal, non-formal, in-formal educational institutions. Strategic plans are needed as an effort or way to control educational institutions effectively and efficiently. The components in strategic planning at least consist of vision, mission, goals, objectives and strategies (how to achieve goals and objectives). The formulation of the vision, mission, goals, objectives and strategies must be carried out by the management of educational institutions, so that educational institutions have a policy direction that can support the achievement of the expected goals.

Planning Determination of purpose, direction and strategies educational institutions of Islam are important to a particular institution educational institution of Islam to face the challenges of globalization *da lam* terms of the improve the quality of output and the outcome of an educational institution.

Leading educational institutions still leave questions whether the building excels, infrastructure or the management process. Of course, if there is a choice it will be very wise choice on the process. Excellent only in buildings, while the learning process is often empty, is not something that is expected. The culture in Indonesia still emphasizes physicality when choosing an educational institution needs to be changed. The Javanese *slogan* *senajan mbrebes mili sing penting numpak taxi* (even though it is difficult in many important ways is riding a luxurious taxi meaning it is only for Prestige) also needs to be changed.

The Indian state, there is Sange University. If we look for physical education institutions, it is not very attractive, the building as usual building but this university produce good educational outputs with experts. At Germany, they have a good building for school, but they proud about the teaching learning process. Not only good buildings. In Indonesia needs to change its behavior, shifting the

² Prim Masrokan Mutohar, *Manajemen Mutu Sekolah*. Jogyakarta, Ar-ruzz Media, 2013, hal- 8

orientation of the building of a majestic building to of solid quality of the people.³

Based from the problem above, the writers wrote an article entitled "A strategy, How Islamic Educations Institutions to be Excellent School.

Method

Method of this research used is library research. The use of this type of research is expected to be used to obtain complete literature data, meaningful and more credible and more profound⁴. Sources of data used by researchers in accordance with the type of research that is literary or library research (library research) then in the form of literature from books, documents, journals or scientific papers. Primary data were obtained from books Islamic Education while secondary data were obtained from books and other journals that were still related to Islamic Excellent School.

Methods of data collection in literary research by digging literary information in the form of documents, laws and also about journals and books by using documentation techniques. Documentation techniques in literary research study various information obtained from within the document the outcome of an event or contain information, facts and data in accordance with the title research researcher. Critical analysis is used to reveal the other side of a data derived from books, journals or electronic documents that discusses in building public trust on Islamic education more depth.

Discussion

Strategy comes from the English *strategic* means of vision, the science of war strategy, a strategy sense.⁵ Webster's New Word Dictionary defines strategy as "science of *planning and directing large-scale military operations skills in managing or planning*". That is strategy is your knowledge of planning and directing military operations skills on a

³ Mujamil Qomar, *Strategi Pendidikan Islam*, Penerbit Erlangga, 2013, 325

⁴ Dwi Putra Syahrul Muharom, "Visualisasi Amsal Pada Metode Pengajaran", *Jurnal Antologi Studi Islam*, Seri 15, 2017, 33-34

⁵ John M. Echols, Hassan Shadily, *An English Indonesia Dictionary*, (Jakarta: 2010, PT Gramedia Pustaka), 560

large scale in organizing and planning. Especially used by the military, or in Greek called *Strategem*, which means to lead the army.⁶

The education strategy can be interpreted as the process of compiling steps in a comprehensive manner in a systematic, rational and long-term. in this case realized through certain visions, missions and principles to meet the basic and comprehensive needs of customers in this case the users of educational institutions

Based on some of the above views, the strategy of developing Islamic educational institutions must still refer to the targets and goals and values of Islamic education that are developing. On the one hand, Islamic education must not be *apriori* towards the educational trends brought about by the globalization process, but on the other hand Islamic education must remain strong with its distinctive characteristics as a source of community life from moral and spiritual issues.

The development of science and technology, the spread of information flow and cultural encounters can lead to the tendency of people to think rationally, be inclusive and behave adaptively. They are faced with new choices that are interesting and tempting enough to snipe their utilities.⁷ Likewise in determining the choice of leading Islamic education institutions, selectivity starts to take precedence.

To realize its strategy of educational institutions of Islam, there are four types of strategies as explained by Sirozi; the substantive strategy, bottom-up strategy, deregulatory, and cooperative.

First, *substantive strategy*. Islamic educational institutions from elementary to tertiary level need to present comprehensive programs. Judging from the method of presentation, the programs must touch on three aspects of learning as introduced by Bloom, namely cognitive (understanding), affective (acceptance or physical) and psychomotor (experience or skills). When referring to the basic concept of education introduced by UNESCO, the learning process in Islamic educational institutions must at least be able to help students to have five (5) abilities, namely *to know* (to gain knowledge), *to do* (do something), *to be* (to be oneself), *to live together* (to live together) and *to know God's creation* (to know God's

⁶ Agus Maimun dan Agus Zaenul Fitri, *Madrasah Unggulan*, (Malang: Uin-Maliki Press), 2010, hlm.50

⁷ Mujamil Qomar, *Pesantren dari Transformasi Metodologi Menuju Demokratisasi Institusi*, Penerbit Erlangga, 2002. Hal 72

creation). If all aspects and abilities are presented in an integrated manner, the graduates of Islamic educational institutions are expected to have a balance between the quality of science / intellectuals, faith and charity / morals. Judging from the material presented, programs in Islamic educational institutions need to be focused on the activities of studying and developing various disciplines to Islam by referring to the potentials, needs and ideals of students and referring to the actual needs of the people in the world who love education.

Second, the bottom-up strategy. Islamic educational institutions must grow from the bottom. The concept and design of the program and the institutional structure of Islamic education must be adjusted to the potential, situation and structure of society, not to be fed from "above". The process of planning, managing and developing Islamic educational institutions must involve the wider community and refer to the situation, the potential and the real needs of people's lives. This strategy is needed so that Islamic educational institutions do not appear to belong to a management regime so that they will not happen again in a particular strategic program will be removed just because of our dislike of the managers and bureaucrats of previous institutions, just to eliminate traces and character someone. All components of the institution in particular and the wider community in general need to be involved in order to have a concern, a sense of belonging and a sense of responsibility towards the existence of Islamic educational institutions and their programs.

Third, the deregulatory strategy. educational institution of Islam as far as possible not be too attached to the provisions of the standard and rigid. In order not to appear wild or anarchist, special policies are needed from the ranks of the Ministry of Religion or local government, so that Islamic educational institutions are free to create and improvise, so that programs can be developed in accordance with their special characteristics. This freedom required to make Islamic educational institutions as alternative educational institutions. That is educational institutions that are not imitators, but still pioneering educational institutions that have their own characteristics and advantages. The question then is; Are Islamic education institutions ready now to be autonomous and create themselves like that? It seems that the readiness of the resources that exist in each of these Islamic educational institutions requires that we cannot be optimistic.

As an example, one of the central government's current policies is to hand over most of the design and development affairs of curriculum to the regions and each Islamic educational institution including religious tertiary education. But what happened next was that these institutions waited and waited for the arrival of a final curriculum that had already been made, even though the central government would not do that, so what happened next was that each educational institution remained in the status quo with its old curriculum pattern and was more extended. The material and course are retained by the instructor concerned even though the material overlaps and repeats in other studies or the material may be *out of date*, but because of the egotism of the manager and the teacher concerned should not be retained only because of the loss of courses and do not have competence to teach material and other subjects.

The central government policy should be captured as an opportunity to adjust learning materials and approach strategies as well as the development of various learning resources in accordance with the real conditions of the community set four. Thus, the educational institution will not be a contextual burden and vice versa can be more marketable. In the management and development of Islamic educational institutions required quality standards. Quality standards for each subject /course, study program so that the paradigm inevitably passed the exam can be avoided. Likewise, the quality standards of teaching staff and management of institutional organizations. By setting quality standards like this will make it easier for us to know and measure / assess whether the efforts we have done have been successful or not, have met the standards set or not, if not, what must be done to meet the standards and improve performance?

Fourth, *cooperative strategy*. Islamic educational institutions must be managed with a professional management system that is able to embrace and utilize all available potentials and resources, rather than curbing and silencing them in various ways, potentials and resources. It is time for the leaders of Islamic educational institutions to no longer think that only those who can manage and advance the institutions they lead without the help of others are marked by their reluctance to accept suggestions and considerations including criticism. In addition to showing petty attitudes and narrow insights,

this kind of thinking seems to be "supermen" in style and very detrimental, because it can close opportunities for partnership and cooperation.

Managers of Islamic education institutions need to develop a network of partnerships and cooperation both within (internal) Islamic education institutions themselves and out with individuals or other institutions. An extensive network of collaborations will enable Islamic educational institutions to diversify sources of funds to finance programs that are more qualified and not for personnel expenditure for various reasons for employee welfare. More than that, the mutual cooperation he built will increase the financial capacity of Islamic education institutions.

The managers of Islamic educational institutions are required to be pro-active and creative in creating financial opportunities outside the coffers that have been available in a conventional manner such as from the department of religion or the foundation that manages it.

Strategies towards Excellent Islamic Education Institutions

In the future the challenges facing Islamic education institutions will become more complex and the demands of society will also be higher. To respond to all this, the manager must be empowered in his managerial ability because in his hands the fate of educational institutions is at stake. If madrasa managers are all empowered, at least they can set a target that madrasa conditions in the future must be better than now, the management must be professional again. A guarantee for professionalism of durability educational institutions of Islam of the challenges that are present in various forms.⁸ The ability of leaders to manage Islamic educational institutions is very influential in realizing leading institutions. The glue leader must also have a breakthrough in constructive thinking and concrete implementation of management for the advancement of educational institutions.

In formulating a strategy to realize Indonesia as a world leader, it is necessary to start building innovative-constructive thinking. "Du'a" is the word serves to limit and give a positive sense that is thought to be renewal and build. Thinking can underlie a plan, program, action, project, policy, idealism, ideals, optimism.⁹

⁸ Mujamil Qomar, *Menggagas Pendidikan Islam*, PT Remaja Rosdakarya, 2014, hal 102

⁹ Mujamil Qomar, *Fajar Baru Islam Indonesia*, Mizan, 2012, hal 206

Any strategy to realize Excellent Islamic education with integrated quality management, which is explained by Prof. DR. H Ramayulis and Dr. Mulyadi, S.Ag, MPd as *total quality management* (TQM).¹⁰

TQM is a combination of all functions of the company into a holistic philosophy built on the concepts of quality, *teamwork*, productivity, understanding and customer satisfaction. TQM combines quality management as a business strategy and is oriented to customer satisfaction by involving all members of the organization.

As for the terms of excellence and quality are as follows: Chairman of determining the needs of current and comes, Quality, Excellent determined internal customer and external, standards, designed for fulfil customer needs, customer satisfaction, quality of pricing, value, products, services.

Philosophically, Total Quality Management (TQM) can be used in realizing Excellent Islamic education. The flagship is customer satisfaction. For this reason, an effective, efficient work culture must be nurtured and developed well in the person of all employees involved in education. This effort to fulfil customer needs is the most important part of the work culture. The concept of TQM d natural educator 's view that educational institutions are not producing goods services industry as well as industrial products. Thus, the educational effort as a service in the form of services provided by education managers and all employees both academic and non-academic staff is aimed at customer satisfaction within certain quality standards.

Superior education is not only seen from the quality of its graduates, but also from the extent to which the institution can meet the needs of internal customers (teachers, education personnel) and external customers (students, parents, the community and users of graduates). The biggest problem facing college graduates in Indonesia is the inability of graduates to adapt to work needs. This condition resulted in educated unemployment continues to increase. This is due to the gap between the management of educational institutions with industry managers or job providers. The application of the TQM concept does not always run smoothly, many challenges are faced. The

¹⁰ Ramayulis dan Mulyadi, *Manajemen dan Kepemimpinan Pendidikan Islam*, (Jakarta : 2017, Kalam Mulia), 166

challenges include: (1) quality dimensions, (2) customers, (3) leadership, (4) improvement, (5) HR management.¹¹

Quality dimensions, related to customers, both internal and external. Thus, Islamic educational institutions are obsessed with meeting and exceeding what is determined. All personnel will try to carry out their field of work with the motto of how to do their best. Apply the principle of *good enough is never good enough*.

Customer needs. Determination of the quality of the organization of superior Islamic education include:

- a) reliability, *the ability to provide service in a timely, accurate, satisfying manner*.
- b) Capability or *responsiveness*, *the ability to provide assistance to students, provide opportunities to develop academic potential, non-academic*.
- c) assurance or *guarantee*, something that will be obtained from Islamic educational institutions of Islam were superior.
- d) Empathy is a concern for solving problems, a sense of ownership of Islamic educational institutions.
- e) direct evidence or *tangibles* is that output from Islamic educational institutions can be felt by the community.

Leadership must be optimal, able to formulate a vision, a mission to the whole staff, unable to move, clicking navigate all the components in achieving the goals, develop democratic participative leadership patterns to give the role of each member in planning an organizational decision.

Improvements or evaluations must always be done so that the quality of Islamic educational institutions remains excellent.

HR management, ability, capability and empowerment of human resources are optimized. They are positioned as professionals who have the ability.

Related to Establishing the Leading Islamic Education Institution the Qur'an has given clear signs. Realizing the Excellence Islamic Institution is in line with the form of gratitude to Allah SWT. The purpose of education in the Koran as implied by Allah in verse 12 of Luqman is to reach happiness by being a

¹¹ Ramayulis dan Mulyadi, *Manajemen dan Kepemimpinan Pendidikan Islam*, 170

grateful person. This can be captured from the cues given in the word of Allah:

And We had certainly given Luqman wisdom [and said], "Be grateful to Allah." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy.

The concept offered by Mujamil Qomar to realize excellent madrasah are¹²:

First, Design madrasa models that have the advantages of the Islamic education system. The leadership role, subsystem, services, subsystems curriculum, learning subsystem, the financial subsystem, subsystem of personnel, student subsystem, subsystem planning, implementation subsystem, subsystem supervision, administration subsystem *reward* for the achievement and punishment who violate the rules. When the system and subsystems have been built in such a way whoever the leader of the educational institution will be built in the system. *Second*, designing a legitimate madrasah model that has leadership excellence. Educational providers must prepare leaders who are professional in performance, service, enthusiasm for learning, ownership, openness, community trust and other components. *Third*, design madrasa models that have the advantage of human resources, especially education. The function of human resources (*thaqat al-basyariah*) is more important than natural resources (*thaqat al-thabi'iyah*). Professionals in educating and teaching students. *Fourth*, designing madrasa schools that have the potential superiority of the spiritual, intellectual intellect, charity, skills, and laudable character (*al-akhlaq al-mahmudah*) and noble character (*al-akhlaq al-karimah*). All must be balanced which shows the potential of human being. *Fifth*, design madrasah models that have advantages in integrating Islamic teachings and science. *Sixth*, design madrasa models that have the advantage of learning by using multimedia. *Seventh*, designing madrasah models that have an academic atmosphere advantage. All are directed to support academic success. *Eighth*, design madrasa models that have superior character, both madrasa principals, educators and educators as well as students. *Ninth*, designing madrasahs that have a sixth achievement.

Tenth, Design madrasah models that have excellent service excellence.
Eleventh, Design madrasah models that have a network of cooperation both domestically and abroad.

Of the several offers above, it should be followed up immediately because Islamic educational institutions at this time have become the primary choice of society in the midst of the flow of information technology, moral decadence issues, the virtual era. So, students need a handle, filter, fortress against all of that. Madrasa should be able to be a solution to the phenomenon of world life today. Togetherness, communication, active coordination is needed between policy holders in this case the government, organizers of educational institutions, educators, parents, the community and all other elements. Certainly, for the progress of all Islamic educational institutions.

Conclusion

Strategies of Islamic Education Institutions to become excellent school, Strategies are needed in realizing Islamic Education Institutions. The strategy can be substantive, bottom up, deregulatory and cooperative. Realizing Leading Islamic Education Institutions by Realizing Leading Islamic Educational Institutions can by applying the principles of Total Quality Management (TQM), including: (1) quality dimensions, (2) customers, (3) leadership, (4) improvement, (5) HR management

Related to realizing Excellent Islamic educator institutions, the government should recommend the publication of books and literature about it. Each educational institution should be able to realize the Excellence Islamic Education Institution so that it becomes a choice for the community

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